(from his discourse on Nativity, p. 286); John Chrysostom (from his commentary on Philip., Timothy and Coloss., p. 280); Severus (from Prosphorikon [Prosphonīsis], p. 258).

D

Pp. 290-324: A treatise by the same Mūshé bar Kepha on the hierarchy of the angels .(اهم عدال مدارسال)

This fourth maimra has sixteen kephalia, and divisions in form of diagrams on pp. 300 and 305.

معلان مرمعا دم لحمال هما الاهماء Begins: المحمال

On page 299 there is a quotation from a عند المناه (sic), possibly the Areopagite, which begins: مع حامل العند ال

The MS. was written in Mosul, Thursday, 10th October, A.D. 1925, by the deacon Matthew, son of Paul, in the time of Elias Shākir III, of Mardin, the West Syrian Patriarch of Antioch; and of Athanasius Thomas, Metropolitan of Mosul; and of Severus A. Barṣaum, Metropolitan of Syria; and of Clement John, of Mardin, Metropolitan of the Monastery of Shaikh Matti in the mountain of Alfāf.

Written in a clear and neat West Syrian script. Profusely rubricated. Headings in Estrangela characters. There are some blanks left for the words and passages which the copyist was unable to decipher, especially on pp. 232, 255 and 274.

Mingana 10

 245×160 mm. 136 leaves, nineteen lines to the page.

The Gospels according to the Ḥarklean Version, as follows: Matthew, ff. 1b-30b; Mark, 31a-75a; Luke, 75b-136a; John, completely missing.

Apart from the Gospel of John, which is completely missing at the end, the MS. is also incomplete at the beginning and has the following lacunæ:

Matthew begins with xiii, 13, and all the preceding chapters, i-xiii, 13, are missing. Between ff. 10-11 there is a lacuna of several leaves which contained xvi, 20-xxi, 39. Between ff. 20-21 is a lacuna of two leaves, and xxiv, 51-xxv, 27 are missing. Another lacuna occurs between ff. 30-31 where xxvii, 47-xxviii, 20 are missing.

The lacunæ in Mark are: between ff. 37-38 three leaves with iii, 23-iv, 33; between 47-48 one leaf with vii, 26-viii, 1; between ff. 59-60 two leaves with xi, 14-xi, 27; between ff. 69-70 two leaves with xiv, 42-xiv, 60; between 74-75 one leaf with xvi, 16-20 and with the beginning of the introductory discourse which contained the number of the parables and miracles of the Gospel of St. Luke.

The lacunæ in Luke are: between ff. 77-78 three leaves with i, 32-ii, 3; between ff. 87-88 one leaf with v, 2-v, 24; between ff. 107-108 two leaves with x, 24-xi, 8; between ff. 127-128 one leaf with xvii, 25-xviii, 4; between ff. 128-129 one leaf with xviii, 15-xviii, 26; between 135-136 one leaf with xx, 26-xx, 38; from xx, 47 till the end.

Out of 214 numbered leaves the MS. has only 136.

No date. The writing is a clear and bold West Syrian script of about A.D. 1300. Many church lessons are marked in Estrangela characters in the body of the text; the lessons of the feasts that were established in the Church at a later date are marked on the margins by another hand.

Rubricated. Broad margins. Occasional glosses on the margins. Here and there some damaged words.

Complete set of *Puḥḥāmés*, or rhetorical signs which seem to have been taken from the MS. from which the present one is a

transcript. A few difficult words have some Greek vowels of the West Syrian system.

Mingana 11

 223×153 mm. 108 leaves, generally from twenty-three to twenty-five lines to the page.

A

Ff. 1b-58a: The first and second Books of Chronicles.

The first leaf was missing in the MS. from which the copyist was transcribing and consequently the text begins with Chron. ii, 51. The copyist who states this fact on fol. 3a, informs us also on fol. 55b that another leaf was missing in his exemplar so that the present MS. wants 2 Chron. xxxiv, 25-26.

The first and second Books of Chronicles are considered in the MS. as one without any break, and have together thirty-seven chapters.

В

Fol. 58: The Book of Susanna, The text is shorter than the one generally accepted.

C

Here also the text is shorter than the one generally accepted, e.g. the one printed at Mosul (Biblia Sacra Syr., i, 674-694).

D

Fol. 62a is blank. Ff. 62b-98b: The apocryphal work entitled Cave of Treasures (المحتل)

. . . محمد ال بحند بالمامه : Begins : محمد المامه بالمامه المحبد المام المام المحبد المام المامه ال

. . . محمد الم ابعر المحمد محمد : Ends : محمد المحمد المح

E

Ff. 98b-102a: The book of the questions of St. Peter or Simon Cephas on the Sacraments (Baptism and Eucharist).

. . . تعل صحوعل بدلاحل بعة الل بصنب عصمه علاها حسر اترا هديا.

F

Ff. 102a-104b: The prayer of Ezra to God, and his vision, while in the desert with his disciple Carpus.

علاما بعلا حرزا دم ۱۵۰ دمدردزا ملامدره

علم سره إسرا حرزا هعزا حلا : Ends علم سره إسرا حرزا هعزا المحددة.

G

Ff. 104b-105a: A short, anonymous treatise giving the number of years that elapsed from Adam to Christ, and from Christ to the beginning of the Kingdom of the Arabs.

مكس سعديا مع ابعر حبط : Headed كهوويا.

H

Ff. 105a-108a: The history of the Indian Mission to the Nestorian Patriarch in the town of Jazīrat b. 'Umar, and the letter sent to him from India by the bishops whom he had despatched to that country.'

، . . وطحما عندا بهروتا مد مطلطهم، ولحدوما المرال

The MS. is dated in the colophon (fol. 108b) Saturday, 17th January, 2013 of the Greeks

¹ I translated this tract in my Early Spread of Christianity in India.